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THE

Commonweal

THE JEW IN AMERICAN SOCIETY

David Danzig **Arthur Hertzberg**

Menachem M. Schneerson

Arthur A. Cohen **Michael D. Zeik**

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

Sterilization in Virginia

IT IS PERHAPS an irony of our age that what one group of people takes to be a species of barbarism another group may consider a manifestation of enlightenment. A recent instance of this was the response to the sermon delivered by Archbishop Patrick A. O'Boyle of Washington, D.C., attacking the voluntary sterilization program conducted by the Fauquier County Maternity Clinic at Warrenton, Virginia. That program, which has been in existence for thirty-three months and which has provided sterilization operations for sixty-three women, is seen by its sponsors as a humane and medically progressive form of assistance to indigent families, mainly tenant farmers.

For Archbishop O'Boyle, however, the program is "grossly immoral," not only because it is a violation of the natural law, but also because those taking part in the program—in good part, Negroes—"are being treated as irresponsible children who do not have enough intelligence to lead a normal existence." In addition, Archbishop O'Boyle charged that the main aim of the program was to lighten the tax load by holding down the number of people receiving welfare assistance. In short, the sterilization program is neither moral nor socially enlightened.

Although the Archbishop's sermon was received with righteous indignation in many quarters, he said some things which badly needed saying. If it is improbable that his sermon swayed any of those who cannot accept the natural law, or cannot see its applicability in the instance of sterilization, it was still useful to repeat the Church's understanding of some inviolable human rights. What is often overlooked is that the Church holds up a very lofty standard of the integrity of the human body; neither the state nor the individual himself has the right to incapacitate man's procreative powers. This right stems from God and it is not man's right to do with it as he pleases.

Naturally, the defenders of the clinic deny that they are infringing anyone's rights. The program is, as they correctly argue, voluntary. "We're not trying to play God. We are just trying to practice good medicine," was the way the chairman of the hospital's medical staff put it. Unfortunately, however, the hospital is playing God by presuming rights which neither it nor its patients have. Moreover, it seems to us particularly naive to think that one can neatly distinguish between the moral sphere and the medical. That sterilization will stop unwanted pregnancies is a fact. That sterilization ought to be employed is a moral judgment. The decision to perform, or to submit to, sterilization is far more than a mere medical decision.

ON THE QUESTION of whether the clinic's program has, as its real aim, the reduction of taxation or relief from welfare pressure, there may well be some doubt. Certainly, the sponsors of the clinic have vehemently denied that accusation and there seems no special reason to disbelieve them. On the other hand, the reports we have read of the clinic do suggest that it is permeated by a strong flavor of paternalism toward the poor.

But the real question, apart from the moral one, is whether sterilization is even a viable utilitarian approach to the problem of the poor. Even though the clinic has stressed that sterilization is only one of the services offered, it would appear that it nevertheless sees it as an important part of its welfare work. In this respect, we second the sentiments of Archbishop O'Boyle who sees the program as revealing "a failure of nerve and a lack of confidence in the ability of the United States to solve its economic and social problems." Indeed, sterilization—like capital punishment—suggests a bankruptcy of the social imagination, a draconian, absolutist solution to a problem that can be solved in other, more humane, ways.

As Mr. David Binder wrote in the *New York*

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Times on September 13, the main problem in Fauquier County is "the almost feudal disparities between landlord and tenant, millionaire and poor man. And no amount of free medical care for the indigent or sterilization will change these disparities." Yet, he also wrote, "To hear some of the sponsors talk, one might think that the clinic, including sterilization, was the best means . . ." of relieving the conditions of the poor. To us it sounds very much like a way of sweeping an unpleasant problem under the rug.

South of Cuba

EVENTS IN Brazil this past weekend have been rapid and bewildering enough to break the current fixation on Cuba's sad and foreboding coming of age as a Soviet satellite. Those events do indeed merit close attention. For what they import must have, in the long run, the greatest bearing on hopes for the success of the Alliance for Progress.

The resignations of Premier Francisco Brochado da Rocha and his cabinet and the leftist-called General Strike, for all their haste, just as hastily achieved their end. For they succeeded in overcoming the opposition of conservative majority leaders in Congress to President Joao Goulart's drive for a plebiscite. That plebiscite would give sixteen million voters the choice to ratify last year's constitutional amendment establishing the present parliamentary system, or to reject it in favor of the old one, whereby the President would exercise full executive powers, as in the American system. The plebiscite is now set for January 6th, between the election of a new Congress on October 7th and its installment in office in February of next year. The strike has been called off, and a measure of order has been restored to Brazilian affairs.

The upshot of these events seems to us to lend little support to fears of impending civil war in Brazil, nor does it give weight to charges of general "deterioration" in that venerable state. The decision of the Congress seems to us, on the contrary, to offer the largest hope for a peaceful and democratic settlement to Brazil's long struggle for a stable political regime. Let us further hope that disappointment over Brazil's participation so far in the Alliance for Progress shall not prevent us from championing by every legitimate means the bid of the Brazilian people for self-determination. For one of the fundamental tenets of the Alliance, as expressed in the Declaration of Punta del Este, is, "To improve and strengthen democratic institutions through application of the principle of self-determination by the people."

Restraint of Trade

SENATOR KEFAUVER'S continuing attack on monopolistic practices in American industry is winning only sporadic support. His bout with Big Steel is a case in point. Whereas his anti-trust subcommittee voted five to two to cite for contempt of Congress the four companies which refused to submit confidential cost figures in response to a subpoena, the Senate Judiciary Committee has apparently decided to let the matter drop. Ironically, the companies defend their monopolistic practices on the plea of maintaining their competitive position against foreign and domestic producers. Congress seems ready to permit the flaunting of its subpoena even though this will set a precedent that may hamper future investigations. Doubtless end-of-session pressure and the Administration's desire to avoid furthering the impression it is anti-business supply a partial explanation.

To what extent today does our society benefit from competition? Three large steel companies have just pleaded "no contest" to charges of conspiracy on fixing prices on sales of open die steel forgings. Companies enjoying nine-tenths of the nation's copper and brass business have been indicted for conspiring to fix prices on copper and brass tube and pipe between 1956 and 1960. Senator McClellan opposed citing the four refractory steel companies by saying: "If we are going into this field, let us summon aluminum, plastics, glass, paper—the possibilities are endless." How extensively has identical bidding based on agreements between supposed competitors come to be accepted by the business community in general and by state and local purchasing departments? It is significant that in the big cases against the copper-brass and electrical equipment companies it was T.V.A. that raised the objection. The glimpse which current news items afford of this collusive aspect in American industry is a disturbing thing.

ON THE COUNCIL

IN ITS SEPTEMBER 13th issue, the *Catholic Messenger* presents a special twenty-page section devoted to the coming Vatican Council. Included are papal statements, background reports, the Dutch Bishops' pastoral letter, and articles by Cardinals Bea, Leger and Alfrink, Father Gregory Baum, Monsignor J. D. Conway, and Francois Mauriac. Copies are available at 20c each or $15 a hundred, postpaid, from the *Catholic Messenger*, Box 389, Davenport, Iowa.

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The Jew in American Society

EDITORS' NOTE: Among the many disputes which have grown out of the Supreme Court ruling on the New York Regents' school prayer, none, in our eyes, has been so unfortunate or muddled as that concerning the role of the Jews in American society. The strong reaction in many Jewish quarters toward the *America* editorial, "To Our Jewish Friends," was one sign of the intensity of the question. The wide attention given The Commonweal's disagreement with *America* was another.

In order to help clarify for our readers the Jewish community's understanding of its place in American life, The Commonweal has asked three prominent Jewish leaders to address themselves to the topic of "The Jew in American Society." In addition, we are reprinting a significant article by a world-famous Orthodox Rabbi. Finally, a Catholic historian discusses three recent books on Jewish-Christian relations.

Arthur Hertzberg is the Rabbi of Temple Emanuel in Englewood, New Jersey, and the author of *The Zionist Idea* and *Judaism*. Although writing in a personal capacity here, he is also Chairman of the Social Action Commission of the Synagogue Council of America. David Danzig is Program Director of the American Jewish Committee and a Lecturer at the University of Pennsylvania School of Social Work. He is a frequent contributor to *Commentary*. Arthur A. Cohen is the Director of the Religious Department at Holt, Rinehart and Winston and author of the forthcoming book, *The Natural and the Supernatural Jew: An Historical and Theological Introduction*. Michael D. Zeik is a professor in the History Department at Marymount College.

Religion and Pluralism

THE EDITORS

WHAT IS the place of religion in American life? Obviously, the answer to this question must be worked out again and again by each generation of Americans. And before the recent Supreme Court ruling on prayer in the public schools, it might have seemed—to some of us, at least—that our generation had arrived at a tolerably workable answer to the question. But the decision itself, the opinions of the Justices concerning it and, most of all, the heated responses to the decision by various categories of Americans combined to demonstrate that our assumptions in this area need a thorough re-examination.

Every American will say very easily that ours is a pluralistic society. In the First Amendment to our Constitution, religious freedom is guaranteed and an official religious orthodoxy forbidden; the Constitution expressly prohibits any religious test for public office. This separation of church and state was inspired by the frightening example of Europe's religious wars and persecutions, and it was necessitated by the number and diversity of religious persuasions represented in the new nation. Furthermore, the wisdom of the Founding Fathers has been validated irrevocably by the facts of the "American experience." That experience has been a good one, wherein Americans of all faiths live in harmony and good will, by and large, and wherein the faiths themselves grow and prosper to an extraordinary degree.

In its broad outlines, this picture is true enough; yet there are some serious qualifications to be made in it. For instance, the constitutional guarantees did not mean in practice what the statutes would suggest. In fact, the young Republic did indeed support an official orthodoxy, which was a loose adherence to Protestantism. Varying in different times and places, the states did indeed encourage Protestant Christianity and even attached sanctions and disabilities to the profession of other faiths. Until only a few decades ago, we know, our public school system was firmly a Protestant school system. And a religious test for public office was a very real issue in a Presidential election as recently as 1960.

It may be said, of course, that some of these instances of quasi-establishment were cultural and traditional, rather than official. But such a distinction is really not very meaningful—at least to those who suffer religious disability—since the line between society and state can never be drawn with precision and finality. It may be said, too, that these are examples of bigotry and prejudice which are foreign to "the American way," that in our more enlightened present we are repairing the injustices of the past and coming closer and closer to the fulfillment of true, democratic pluralism. But this conclusion too gives rise to certain dissatisfactions.

Many Americans are troubled by the fact that the removal of sectarianism from our public life—which all of us applaud—seems to mean the removal with it of all traces of religious sensibility. They wonder if a

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neutral state must, in principle or practice, become a secularist state. They ask if it is or is not still part of the American consensus that this is a nation "under God," existing under His mercy and judgment. And yet, whatever answer is made to this last question, they fear what it might mean in terms of our public life.

Lately the American people have faced these questions in relation to the public school system, where the outlawing of the New York Regents' prayer—small and constitutionally unexceptionable in itself—seems to many to be only the latest step in stripping the schools of any contact whatsoever with religion. On this score, many Catholic spokesmen have advanced the proposition that a purely secular school system is not truly a public school system when it does not reflect or meet the needs of a pluralistic public. They maintain that it is at least an apparent injustice when the public school system expresses the beliefs and fills the needs only of the smallest minority of Americans.

Up to now, that minority has been thought of—by Catholics, certainly—as consisting chiefly of out and out secularists, who are simply hostile to religion in any shape or form. Most Jews, however, are also in that minority camp. And most Jews, obviously, are not simply secularists, or simply hostile to religion. Thus the recent exchanges over the Court prayer-ruling have involved not only secularist-religionist conflict but also a discussion of the place of the Jew in our pluralistic society. Some Catholics, notably the Jesuit editors of *America,* have treated this question in a manner we believe to be both mistaken and unfortunate. And the bitterness which has arisen on this point would tend to corroborate our judgment.

In any case, the prime need in this unhappy situation seems clearly to be knowledge and understanding, particularly of the thinking and feeling of the American Jew. Thus this special issue of The Commonweal, intended to bring some badly wanted light to present and future Jewish-Christian dialogues. Perhaps this effort will only make clearer the disagreements between these two communities, but we must at least listen to one another with respect and mutual sympathy.

The Question Jews Ask Themselves

DAVID DANZIG

AS I THINK of everything that has happened since the Supreme Court decision in the Regents' Prayer case, it seems to me that one of the great questions that Jews must be asking themselves now is whether they will be permitted to participate in the cooperations and competitions of American pluralism on the same basis and with the same rights as Protestants and Catholics. While others continue to debate the significance of the decision, Jews are wondering about the significance of the social conflict it seems to have occasioned.

Is the great change in interreligious relations since World War II essentially a change in the relations between Catholics and Protestants, with Jews still on the outside, experiencing not a new and authentic pluralism, but only the somewhat older toleration? Granted that prudence is a virtue and that all groups should be prudent, must Jews alone be guided exclusively by considerations of prudence?

Not long ago some of us at the American Jewish Committee were told that it is undemocratic for any group within the American plural society to advance or protect its interest by appealing to the courts, and that the only democratic way is to appeal to the legislature. The present tendency of Jews to look to the courts for help is inherently no more noble than the tendency of Catholics and Protestants to look to the legislature; but neither is it more sinister or undemocratic.

It is easy to be self-righteous about one's preferred methods. In the nineteenth and early twentieth centuries Catholics also looked to the courts, litigating against the reading of the King James Bible in the public schools and other practices of precisely the kind that Jews are now litigating against. As Catholics grew in numbers and developed political skills, together with dominance in many strategic political situations, naturally they used their new strength to advance by legislation rather than litigation what they believed was good for themselves and for America—as Protestants had done.

After the recent incident in Massachusetts it will be all the more difficult to convince Jews of the moral superiority of recourse to the legislature. Jews were able, briefly, to obtain from the Massachusetts legislature an exemption from the Sunday-closing laws for observers of the Saturday Sabbath. Then the Catholics spoke up, and the legislature hastily reversed itself.

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Certainly Catholics are well aware that they have been accused of acting unfairly, as an organized minority, in bringing pressure on legislatures. Everyone pays lip-service to the idea that American pluralism means that each minority may seek to win over the uncommitted majority to its view of the good life. Yet some people make an exception of the Catholics, who, they say, do not persuade, but organize, manipulate, and compel, acting under the guise of religion. (Of course, their own organization, manipulation, and compulsion are seen as democratic persuasion.) Now it would seem that some Catholics are saying of the Jews that *they* do not seek to persuade, but manipulate and compel by the use of legalisms distasteful to nearly all others.

JEWS can hardly fail to recognize that the Regents' Prayer is not a disguised means for advancing Christianity but a concession to authentic religious pluralism. That may be why so many Christians were dumbfounded at Jewish opposition to the prayer. But Jews are at least as addicted to cultural lags as anyone else, and our history for the past two thousand years had not inclined us to hope for much good from the state's concern with religion. (Nor has the Massachusetts incident helped to allay our fears.)

It may be that the creation of the State of Israel, where most Orthodox Jews insist on the state's support and favor, will give us a better understanding of Christian expectations in countries that are traditionally a part of Christendom, and that the objectionable synagogue-state relation in Israel may help to reduce any tendency Jews may have toward self-righteousness about our opposition to church-state alliances where we are a minority. I doubt that it will reduce the opposition itself.

But even if Jews understand intellectually why many Christians seem to rely on the state for support or encouragement, we find it hard to imagine ourselves into their frame of mind. Realistically, the state is not needed for religious education, as we know from our own experience. Few concerned Jews in the United States are satisfied with the average level of Jewish learning, but in some ways what we have done is rather impressive. With little reliance even on such aids as released time, Jewish education now probably reaches four out of every five Jewish children, for a longer or shorter period. For the great majority of those children—more than ninety per cent—that education is supplementary, being given on Sunday mornings and some weekday afternoons. The norm is tending toward five or six hours a week, and efforts are constantly being made to improve Jewish education in amount and quality. If we have had any advantage, it is only the negative one of not having a tradition of expecting help from the state.

What Christians value in the state's support of religion, then, must be mainly symbolic. But symbolism can be a rather empty gesture. We are told that many children pledge "a legion" to the "United States," one nation "invisible." If they misinterpret the Pledge of Allegiance, they are likely to misinterpret school prayers. Surely religious people should agree that prayer can be taught properly to children only by parents and qualified religious teachers. How can the same people think that removing prayers from the public schools is irreligious?

I suspect that what they are really concerned with is prayer as a symbol of the state's subservience to religion, and in this connection I would recall to them some old and well-known facts of Western history. The master-servant relationship has a way of being reversed in such matters, and religion may end in subservience to the state. (This is something that many Orthodox Jews in Israel would do well to reflect on.) At the American Jewish Committee we recently had the pleasure of being hosts to a large group of visiting French Catholics, of the *Vie Nouvelle* movement. In informal conversation, a priest who accompanied them told some of us that he often wondered which Napoleon ultimately did more damage to the Church, the ostensibly friendly Napoleon or the frankly persecuting one.

OF COURSE, I distinguish between state and community, law and culture. I want pluralism in the United States, but pluralism will not make the Jews any the less a minority, and a minority in more than a statistical sense. Because the United States is a country of the English language and of English-language culture, Shakespeare will continue to be here what Dante is in Italy and Goethe in countries of German culture. Whether or not the "Merchant of Venice" is taught in the schools or acted in Central Park, for Shakespeare Shylock is evil because he is altogether Jewish, while some of his fellow-Venetians are evil because they are all too human and all too little Christian.

Similarly, even if a time comes when there is no Christmas at all in the public schools—and I doubt that I shall see that time—there will be a great deal of Christmas on Main Street, on television, in the stores, and in Grand Central Station. Christmas will continue to be a problem for Jews, including those who have a tree in the living room and exchange cards and presents.

That is part of the price for being a minority, and on the whole most Jews do not really resent the price. Or rather, they do not resent it on the community and cultural side, but resent it on the governmental and legal side. Public schools are not merely instruments of government, because they are also instruments of community and culture; but that does not mean that they are not governmental at all.

Finally, we American Jews do not like to have projected upon ourselves the responsibility for secularism, real or alleged. (There are many kinds of secularism,

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having almost nothing in common but the name.) More and more, in print and especially in conversation, secularists and Jews are being linked, if not actually equated. But secularism is not a new thing in the West, and it is not a Jewish invention. Rather, it is a Christian phenomenon, historically and actually. Voltaire was a Catholic by birth and education, and something of an anti-Semite as well. Thomas Jefferson did not know many Jews.

If the rate of church attendance in our day is any indication, secularism is widespread in many countries this side of the Iron Curtain, whether traditionally Protestant or traditionally Catholic, where there are very few Jews. In the United States there are more than sixty million people who have no meaningful religious affiliation, but altogether there are only about five and a half million Jews here. Not many children of the sixty million unchurched Americans of Christian background get a religious education, while eighty per cent of our children, as I have said, do get one, and the trend is still up.

In 1960, writing about the Presidential election, I said: "If those who oppose the Catholic view on issues of public policy were really to take American religious pluralism seriously, they would cease trying to advance their own views by asking Catholics to give up theirs." I would say that again today. I would also substitute "Jewish" for "Catholic" and "Jews" for "Catholics."

Religion and Culture: Jewish and Christian Versions

ARTHUR HERTZBERG

ON THE SURFACE, the church-state controversy now raging presents a line-up of much Catholic opinion and some Protestant opinion versus atheists, secularists, Unitarians and Jews. This at least has been the situation since the Supreme Court decision on the constitutionality of the Regents' Prayer. The rest, some of my Catholic friends have been telling me, are forgivable, because they know no better, but how can the Jews be in league with them? How is it possible for people who care about religion to want to decrease its influence in public life in these critical times? Or is it possible that Jews—and even rabbis—do not really care?

I understand the reasoning and, more important, the stance of those who are asking these questions. What concerns me is that I am far from sure that they have really examined their own premises. Such words as "religion," "secularism" and "society" have meanings among Christians, and more specifically among Catholics, growing out of the tradition and experience of that faith, which they unreflectively presume have the same resonance for me, a Jew. The truth is that they do not.

When I refuse to accept what seems self-evident to others, I am not being merely difficult or contentious. My premises are different because I am a product of a different history and of a faith which differs from the Christian not only in conclusions but, more seriously, in premises and stance. Implicit in the present attack on Leo Pfeffer, and those who are in general agreement with him, is a Christian vision of a proper future for America and of its role in the world. This dream is inherently related to the whole history of Christianity and Christendom—but a Jew is therefore under no moral obligation to accept it.

So far, the debate has proceeded on two levels, either in argument about constitutional law or in hand-wringing about the sorry estate of religion in American life. Perhaps Jews and Christians will understand each other better if we examine the roots of the Jewish position, and, to some degree, the Christian position, in history and in the outlook of each faith, in its own terms.

THERE are today overwhelmingly Catholic countries like Ireland in which Jews enjoy complete equality. Nevertheless, it is an historical fact that no society dominated by a church, whether Christian or Moslem, has ever granted the Jews freedom. Until the end of the eighteenth century no Jew had lived as an equal in Europe since the days of Roman paganism. The American and French Revolutions, which are the great watersheds in modern Jewish history as well as in modern history as a whole, were made largely by anti-clericals. True, the Abbé Grégoire and Bishop Talleyrand, who fought for Jewish emancipation in France, were churchmen, but of the wrong kind, for they belonged to the excommunicated constitutional clergy of the French Revolution. So long as the Tsar was in power in Russia, under the influence of a reactionary church, there was organized persecution of the Jews. Their brief dawn of freedom happened in 1917, when the Kerensky Revolu-

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tion brought a Western, liberal-style constitution to the country.

Since the beginning of the liberal era, Christianity in both its Catholic and Protestant forms has learned to make peace with religious and cultural pluralism and even to hail it. This would not have happened without the pressure of the great historic movement of liberalism set in motion by the Enlightenment, which was a force outside of and often inimical to Christianity. The Jews do not therefore look to the church as the author of their present political liberty. They almost instinctively feel that their freedom is safest in societies in which the church is blunted in its dominance over public affairs.

The notion of separation between religious and public life is much more congruent with classic Judaism and with historical Jewish experience than it is with Christianity and with Christian experience. At the beginning, Judaism was a conversionist religion and it still remains so, to some small degree, potentially. It is almost two thousand years, however, since an exiled people made peace with the idea that all the world would not look to Mount Zion until the end of days.

In the here and now, Judaism and the Jews have to learn to live as a small community among much larger ones which the Jews could hope neither to conquer nor to convert. Judaism has therefore evolved its own set of expectations about the conduct of others, in the doctrine of the "seven commandments given to the children of Noah." Aside from the prohibition against idol worship, the other six injunctions deal with basic moral matters like incest, stealing and the like. This doctrine, and the allied notion that the righteous of all peoples have a share in the world to come, have created the Jewish view that the faith of another is less relevant to our judgment of him than the nature of his conduct. The only demand that Judaism teaches the Jew to make on public life is that it be moral—and the Jew believes that it can be honest even if it is not prayerful in his own specific way.

This distinction between the cultivation of one's own ethos and the public life outside has been reenforced for the Jew both by his medieval and his modern experience. The life of the ghetto of the Middle Ages in Europe could only be lived in the pained awareness that there was sharp difference between the inner life of the Jew and his public life among an often persecuting majority, to which he could with luck adjust. In the last two centuries the Jew has paid quite large prices in the change of his habits and the refashioning of his institutions in order to enter the modern world. Here, too, his guideline has been the injunction to cultivate as best he could the uniqueness of Jewish experience within the confines of the home, the synagogue and the community while trying to be "just like everybody else" in public affairs. What this has meant is that a perennial minority has perforce distinguished between religion and culture. No matter what has happened to European culture, even at its most un-Christian in modern times, it is descended from Christianity (e.g., the blue laws in contemporary America) and it is therefore in many respects alien to the Jew.

The result of this is a serious misunderstanding which involves not matters of detail but the deepest Jewish and Christian emotions. The separation of church and state ushered in by the liberal revolution meant, in the history of Christianity, its moving over to a position of lesser influence and responsibility for culture as a whole. Underlying all the arguments presently being hurled is the continued ache of this historic hurt. On the other hand, this same turning brought the Jews at least formally into European society as co-participants in culture. The completion of the process, i.e., the creation of a public life which is neither Jewish nor Christian (which is secular but *not* secularist), is the last stage in the realization of Jewish equality. What Jews want is not a secularist culture but a neutral culture.

This clash is all the more searing since Christianity by its very nature remains evangelical. It surrenders only for prudential reasons its continuing desire to bring all men, myself included, to what it believes is the one true faith. It must inevitably regard, with its heart if not consciously with its head, any reduction in the Christian flavor of our society as a defeat in its most important battle.

JEWS and Christians are therefore in serious disagreement about their visions of the future of America. I for one do not believe the present anger in some Catholic quarters about the Supreme Court decision is really occasioned by a short prayer of little, if any, religious significance. What stands behind this concern is the great problem of the future financing of the parochial schools, in which Federal money seems more remote since the decision in *Engel vs. Vitale.*

In a larger context still, many Christians believe that a more spiritual and religious, which must inevitably mean a more Christian, America, will be stronger in the battle against Communism. It is therefore almost subversive to reduce the influence of religion in public affairs. What if Jewish children sing Christmas carols in the public school, they say, or are taught to recite the Lord's Prayer? Isn't this but a small price for a minority to pay when the future of the world is at stake?

This reasoning is not as self-evident as it appears to those who utter it. The uncommitted world, where America and Russia are fighting the battle for men's allegiances, is neither white nor Christian. There is no reason to presume that Buddhists, Moslems and all the rest will prefer us to the Russians because we can demonstrate to their satisfaction that Christianity is

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superior to Communism. I, a Jew, believe that Christianity is indeed superior, but I wonder whether it is self-evident to Nkrumah or U Nu. I suspect that they are more likely to enlist on our side if we offer them not the majority Christian faith, or even my minority Jewish faith, but the right to be themselves, in decency, with our help.

There may be differences among Jews about the prudence of one tactic or another at any given moment on issues of church and state. Let this not be mistaken for any real difference in essence. Others may think that their particular purposes are noble and not to be doubted. Jews know that what is obvious to Christians is not necessarily binding on non-Christians. Nor will Jews willingly pay with any part of their liberty as Americans for ideas, values and visions which are the outgrowth of another religion. Perhaps Jews and Christians will deal with one another with greater charity as they labor to understand the deep roots of their differences on church and state, which is another name for the greatest of all questions, the relation between religion and culture.

Notes Toward A Jewish Theology of Politics

ARTHUR A. COHEN

WOULD THAT theology could illuminate the disorder that passes for politics! Would that man's intelligence might be equal to his good will! Alas, theology is restricted to describing the truth of God's word to man and man's relation to God, and intelligence is hardly ever equal to the muddled professions of good will. This leaves the disorder of politics uninstructed by theology and unavailed of the deliberations of intelligence.

Such a pessimistic view of politics is well-justified by the extremely confused and rattled controversy set off by a somewhat condescending, stuffy, and pretentious editorial in *America* addressed "To Our Jewish Friends," the unruffled wrist-slapping administered by The Commonweal to its clerical colleagues on *America,* and the often silly, often strident, and very often sound comments of official spokesmen of Jewish opinion, criticizing *America* and congratulating The Commonweal.

Why the fuss? To be sure there are a number of genuine dilemmas and confusions at the root of the *America* editoral. But, after all, these dilemmas and confusions reflected more a lack of tact and sensibility on the part of some agitated Catholics than an invitation to a pogrom. Having acknowledged that a storm in a teacup may have been brewed, we may also acknowledge some of the real misapprehensions which annoyed the Jewish community (myself included).

Catholics too often expect Jews (even more than Protestants) to be their theological confrères in disputes with the secular order. They are consistently dismayed to discover that common attitudes toward liturgy, doctrine and theology are not ever enough to bridge the historical gulf of suspicion and mistrust (as well as real disagreements over desirable political objectives) which separates them. Indeed, Judaism does not relish secularism any more than does Catholicism, but it will tolerate a democratic "secularism" more readily than it will a Christian society (and there are good and sufficient reasons for its choosing to do so). The Jews of the diaspora want and expect less support for Judaism from the state than do Catholics—this, for the reason that they have been less accustomed by the past to the succor and bounty of the state than has the Church. Moreover, Jews are rightly suspicious of communities who wish the public order to be proselytized to "faith" (for even if, at the outset, no one faith is singled out for approbation, the likelihood is that in the right climate of fear and anxiety, Christianity stands a better chance of getting the "official" nod than do Judaism, Buddhism or Islam).

There is, then, some justification in history for the apparently consistent support which the Jewish community gives to our constitutional separation of church and state. But lest it should be imagined that I suppose history a sufficient foundation for principle (although I acknowledge its importance in the determination of conduct), I should hasten to indicate a number of theological caveats which suggest something of the complexity of the Jewish position. Judaism—our Catholic friends must occasionally be reminded—is no more a monolith than is Catholicism. We may appear to submit with passivity to the leadership of Jewish institutional officialdom, but we do so less out of a reasoned conviction that our guiding principles are Jewish than that our political principles are democratic. Otherwise stated, the Jewish community has been more skilled at interpreting the "religious" implications of democracy

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(the guarantee of free worship, parity of religion before the law, etc.) than at explicating the political doctrine of Judaism.

It is not imagined that I will succeed here in devising a Jewish *politeia*. I hope only to adumbrate some of the considerations which make the Jewish position toward the state and, particularly, toward a neutral public order less irrational, less divisive and less "anti-Christian" than some of its opponents seem prepared to believe.

JUDAISM is a convoked religion. The Jewish people are, theologically understood, a community called into existence by God. Its primary loyalty is to Him and its sufficient obligation is to remain faithful to His Word and instruction. As such—whether or not it consciously remembers its origins at this moment—its past is testimony to those origins and *as past* is the shaper of its present. In the same manner as Samuel rebuked Saul for wishing to become a King and the prophets chastised Israel for its involvement in the machinations and strategies of politics, so throughout the history of post-Biblical Judaism an essential skepticism toward the significance and relevance of the political order prevailed. Moreover, this skepticism was well confirmed by the horrendous conduct of Rome, the anti-Judaism of the Christian Church, and the final humiliation of the Jews by the agencies of the autocratic state. From whom, then, should the Jew have learned more than the arts of accommodation? On the one hand he was fixed in a path of indifference to the political order by the Word of God, and on the other nourished in that indifference by the conduct of the terrestrial principalities of *ecclesia* and state from whose solicitude he suffered.

This is only to say that the politics of Judaism has always been split between its obligation to suffer and obey the powers of the natural order, while maintaining faith in its ultimate transformation by the consummating action of God. Can then a tradition which is founded upon an unrealized eschatology be effectively political? It depends upon what one means by "political." Surely the Jew cannot be effectively "political" if to be politically realistic means accommodating to a politics which is Christian or to a society whose ethos, principles and conduct are Christian. It is not that Christianity is abhorrent to the Jew (that particular theological odium is disappearing); it is rather that the Jew is very simply not Christian, that he believes that *he*, not the Christian, has a truer view of God and man. If then the Jew must choose between a society which is Christian and one which is religiously neutral, he will obviously prefer the latter. If, however, this is not the choice, if American society is rather, as some Christian thinkers argue, an essentially Christian society (even if its apparent form is pluralistic) than Jews might, it seems to me, prefer a return to the ghetto which, however socially isolated, was spiritually free.

Jewish support of the constitutional neutrality of the public domain is well founded upon logic within Jewish law. Classic *halakhah* always distinguished between the private domain and the public domain—between those areas where responsibility and guilt could be individually adjudicated and the public order where the common good was to be protected and advanced. The analogy of this historic legal principle to that of American religious pluralism is evident. The Jew does not endorse the secular, where the *saeculum* is made into a competitive claimant to religious truth. It endorses the neutrality of the public domain in order that all might have equal and free access to it, that the public order be made impartial so that the private wisdom and truth of each who shares it might be secured and enhanced. This is no secularism. The Jewish position only appears to become a secularism when its humanism succeeds in de-theologizing its religion. This neither I endorse nor would, I imagine, Leo Pfeffer and many others like him who are religiously committed.

Lastly, let us not imagine that the position of others is more clear and unmuddied than that which I have tried to suggest here. The problem of twentieth-century religion (particularly religion in this free society) is not that of the absence of authority, but the flaccidity of obedience. The Catholic Church is only apparently united and the Jewish community is only apparently divided. The clarity of Catholic doctrine and the loyal support which it receives from its priests and teachers is only to be superficially contrasted unfavorably with the divisions and disagreements which divide the theology and observance of Jews. In actuality the Church may be clear, but its laity is surely not clear and consistent in its obedience. Moreover, the phenomenon of Jewish division is more a commentary upon changing sources of obedience than it is a collapse of the objective norms of Torah and its legal and homiletic exegesis. This may have ceased to be an age of authority less because authority has passed than that obedience can no longer be coerced. Obedience to God is freely given and freely withheld.

In a society which endorses a neutral public domain and a supervening plurality of private persuasions, no authority which lacks the coercive power of the state can make its people and its culture religious if they do not wish to be religious. American society will not become religious for any other reason than that Americans elect to serve God.

The Jewish community—in all its sinfulness, trust and devotion—wishes only to insure that if American society becomes religious that it shall still have access to it. Is it too much to ask that Christians tell us how they wish really to transform this society from one in which religion is not only private but incidental, into one in which religion is still private but central? Surely not by silly little public school prayers!

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An Orthodox Rabbi's Plea for Parochial School Aid

MENACHEM M. SCHNEERSON

THE QUESTION of federal (and state) aid to the *secular* departments of parochial schools should be considered, of course, against the background of the national interest in general and, insofar as we Jews are concerned, from the viewpoint of the Jewish community in particular.

The controversy around this question, which has had considerable publicity, has produced a variety of arguments pro and con. There is no need for me to review all the arguments on either side. I merely wish to clarify my position, namely, why I am of the firm opinion that it is both in the national interest as well as in the Jewish interest that such aid should be given, and why arguments to the contrary are unrealistic and do not warrant the withholding of such aid.

The main argument against federal aid to parochial schools, even to their secular departments, is based on the assumption that such aid would violate the principle of separation of church and state.

Let us consider the facts. Does anybody really believe that the United States government is completely divorced from any religious commitment? What about the motto on U.S. currency, "In G-d we trust?" Why is Congress opened with a religious Invocation? Why are representatives of the three faiths invited to Presidential inaugurations? Surely it is because the American way of life is deeply rooted in the belief in G-d. The principle of separation of church and state should not be misconstrued or distorted to mean a *denial* of religion.

As for federal and state aid to parochial schools, we have a precedent in their being included in such forms of aid as free transportation, food surplus, milk, etc.

Now, let us go further and examine the question in the light of the Jewish needs, and the special Jewish stake in this issue.

The religious education of our young has always been the most paramount task of the individual and of the community. It takes precedence even over the rebuilding of our Beth Hamikdosh, our Sages ruled. In this matter, the interests of one child are as sacred to us as the interests of many.

Our Yeshivoth and Day Schools must daily turn away tens, if not hundreds, of children for lack of money and facilities. Annual tuition fees may run very high, and this is the only deterrent to many parents who cannot afford it. And this assistance could at least to a certain degree *immediately* improve this condition.

Some oppose federal aid to parochial schools because they fear government interference. But hitherto the government has not attempted to interfere with religious education, though it has for years given certain forms of relief, as indicated above. Why should it begin to interfere now?

It is strange to what length some of these opponents to federal aid will go in their "arguments." Such is the "argument" that, by supporting federal aid to parochial schools, we would directly or indirectly support religious beliefs and doctrines of other faiths which are incompatible with ours. The fallacy of this "argument" is patent.

First of all, the whole question of federal aid to parochial schools centers on aid toward their *secular* departments on a par with public schools, especially as such secular education would have had to be paid for if the students were attending the public schools. (Of course, such aid would relieve the pressure on the parochial department. But actually it is well known that the other religious denominations provide more adequate funds for religious education than we, to our shame, and no Catholic or Protestant child would be turned away for lack of tuition.) Secondly, according to our Torah-view, religious persons are preferable to atheists (see *Rambam*, Hil. Teshuvah, chap 3:5; Rav's *Shulchan Aruch*, Hil. Nizkei guf v'nefesh, secs. 9-10).

It is no coincidence that those who are most vehement in their opposition to federal aid to parochial schools are the very same people who some time ago were opposed to, and obstructed with all the means at their disposal, the creation of parochial schools in the first place, as they still oppose the Release Time religious instruction program.

Moreover, they still fight against it despite the fact that over two decades of experience in this work have demonstrated it to be positive in every respect, with no negative aspects whatever. Thousands upon thousands of Jewish children have been returned to their fold

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thanks to this Release Time program, and they have been instrumental in bringing religion into their homes, too.

Finally, I want to make two points. First, that federal aid to parochial schools is certainly not conceived in terms of *compulsion.* Any school will have the right to accept such aid, or to refuse it, for whatever reason it chooses to refuse it. Consequently, those schools that fear government interference need not accept the aid, but they certainly have *no right whatever* to deny other schools the benefit of federal aid.

Secondly, whatever "apprehensions" one may have in regard to such aid, these can only be conjectural at best, and therefore cannot justify the denial of benefits that—as far as Jewish parochial schools are concerned—are *certain* without a doubt. For such aid would certainly make it possible to provide religious education for many more Jewish children who would otherwise be denied what should be rightfully given to them; and to them it makes *no* difference how well intentioned were the people who denied them their rightful inheritance.

The obvious conclusion from the above is that it is the *moral duty of every Jew* to do his utmost to make federal aid to the *secular* departments of parochial schools a reality, in order to strengthen and expand the Yeshivoth and Day Schools, which would be a matter of life-saving for many Jewish children, where "even he who saves but one soul is deemed to have saved a whole world."

A Catholic View on Christian-Jewish Relations

MICHAEL D. ZEIK

DESPITE RECENT events, is it possible that our present epoch, already so rich in buds and hopes of Catholic-Protestant understanding, is to witness as well a new direction, delayed these two thousand years, in Judaeo-Christian relations? There is much in three recent books to encourage one to believe it: *The Bridge,* edited by Msgr. John M. Oesterreicher; *The Jews: A Christian View,* by F. W. Foerster; and *Martin Buber and Christianity* by Hans Urs von Balthasar.

A unity of purpose underlies the variety of performance in all three works. I might state the common theme in two words: "*contra Marcion.*" Marcion was a second century Roman priest who, in apparent reaction to the early Jewishness of the Church, developed the idea that the entire Old Testament stood for a cosmic regime of severity, law, and judgment. In contradistinction, the New Testament opened up the era of lenience, love, and, one is tempted to suppose, moral laissez-faire. The man was excommunicated, the doctrine condemned. But, as Msgr. Oesterreicher points out in *The Bridge (Pantheon. $4.50),* the idea has lingered to this day in the shadowy, destructive, half-life of heresy. We know it as the Shylock-syndrome: the Jews believe in justice, and the God of Wrath. The Christian believes in mercy (except to Jews, suggests Shakespeare) and the God of Love. There is supposedly an absolute separation here, a doctrinal curtain—and doctrine outlasts iron, as we know.

The truth of the matter is that such an overwhelming simplification not only distorts the Old Testament, but impoverishes the New. There is no question, speaking as a Christian, that the Jewish people suffered a tremendous loss in the tragic turning away from their Messiah, the Son of David. But does this argue that the infant Church came off unscathed by this first great schism? Schism always involves impoverishment—and more on the part of the one who cuts himself off from the main stream of truth. But the main stream, too, is thus denied unimpeded flow and development in its tributary branches.

The distinguished Swiss-Catholic theologian, Father Hans Urs von Balthasar, in his *Martin Buber and Christianity (Macmillan. $3.),* delineates the nature of the loss suffered by the Catholic Church in the first rupture with Israel. Quickly, in one or two centuries at most, the Church found itself cut off from its cultural roots. It became alien, in some degree, to Semitic processes of thought, feeling, and insight—separated "from the human soil in which the word of God was incarnate and in which, finally, the Logos himself became flesh. . . ." It was right and necessary that the Church should become incarnate in the Hellenistic world also. But to do this, cut off from her roots in Israel, involved dangers—dangers to which the over-speculative Greek Church in the East frequently succumbed. Many other heresies and schisms, therefore, were in part the result of the first.

We see, then, that the first schism with the Jews was

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no ordinary loss. I possibly stretch Balthasar's meaning, but only a little, when I suggest that the rupture with Israel constituted "Original Schism," bearing analogously the same relation to later schisms that Original Sin bears to Actual Sin. Thus, when Luther, without sufficient critical equipment, attempted yearningly to leap the Hellenic centuries back to primitive scriptural attitudes—attitudes not fully incorporated in the Western European mentality—he demonstrated once again the immense importance of the Original Schism.

Balthasar argues, therefore, that no attempt to heal the later breaches in the unity of the Church can be successfully pursued except in the context of the rupture with Israel. To my knowledge, Balthasar is the first theologian, Catholic or Protestant, to point out that the work of spiritual unity cannot be reduced to Catholic-Protestant confrontation alone, but must, of inner necessity, involve a broader Judaeo-Christian dialogue. The Church is a seamless garment; it will not be restored by patchwork. The cloth must be whole, and if one accepts Father Balthasar's thesis, it must be made, to begin with, of Palestinian wool. To use the author's own figure, Biblical revelation is itself a historical incarnation. You cannot remove the kernel of thought and throw away the husk of historical situation. (One might add that all modern Catholic scholarship on the Book of Genesis attests to the truth of this assertion.)

IT IS, then, relevant and even providential that Biblical studies should have received such a remarkable impetus in our day and age. Here is where the articles in Volume IV of *The Bridge* make their special contribution. Even the briefest run-down of the first three articles is sufficient to indicate the nature, though hardly the excellence, of the work undertaken. "The God of Israel, God of Love," by Mother Kathryn Sullivan, R.S.C.J., immediately destroys the foundation of any incipient Marcionism by linking the moment of paradisiacal intimacy in the Garden with the eternal moment of fulfillment in the Kingdom to come. It is man, not God, who sporadically weaves and twists and about-faces during the long interval between these two consummations. But man's rebellion is always answered by stronger promises, even greater covenants, on the part of his Father.

Sister Mirjam Prager, O.S.B., does not hesitate in her entry, "Israel in the Parables," to take to task some of the scriptural interpretations of Cornelius a Lapide, and even some attributed to St. John Chrysostom, for their narrow denunciation of the Synagogue. In the light of modern scriptural exegesis, many parables that were hitherto uncritically and even irresponsibly presumed to pronounce the rejection of Israel are seen rather to comment on the tragic frailty of all men, everywhere. Israel is a paradigm of humanity, and God has not rejected humanity. Moreover, St. Paul's specific revelation that Israel has not been cast off permanently, must be taken as a guideline for interpreting the "parables of judgment." Scripture does not contradict Scripture; interpreters merely contradict interpreters.

"The Song of Songs: The Rhetoric of Love," by Barry Ulanov, shows us the greatest mystics in the Church, moved by unerring spiritual instinct, employing the fleshed and blooded idiom of Semitic love poetry, in the transcendent throes of divine union. What an impoverishment for *them*, any dismissal of the Old Testament to the iron shades of judgment, law, and retribution.

While most relevant to the theme under discussion, these articles hardly exhaust the contents of *The Bridge*. There is also a masterly treatment of the Spanish Inquisition by Paul van K. Thomson, brief in compass, long in insight. The love of St. Ignatius Loyola toward the Jews, as well as the failure in love of some of his compatriots, is examined by Father James Broderick, S.J. In addition, Cornelia and Irving Sussman provide a sensitive, a beautiful treatment of Pasternak (although this reviewer is not quite so sanguine as the authors about the orthodoxy of Pasternak's Christianity). And much more besides.

One wonders how Msgr. Oesterreicher is able, volume after volume, to produce works of such intrinsic interest and merit as *The Bridge*—unless it be that "the bridge" has not been abuilding these past thousand years, so that much untouched material lies ready to hand. One respectful suggestion for future volumes: would it be unsuited to our times to open the pages of *The Bridge* to outstanding Jewish scholars? It is, perhaps, easier to build a bridge from both shores.

PROFESSOR FOERSTER, a noted Lutheran leader who was a close friend of Pius XI and often called the "conscience of Germany," takes special note in his book, *The Jews: A Christian View (Farrar, Straus and Cudahy. $3.95.)*, of the vital *contemporary* role of the Jews in the Christian world. Not that he denies the past historical debt of the Church of Israel. He beautifully sums up this debt when he contrasts the Jews with the Graeco-Roman world: "Let us never forget," he writes, "that *Consummatum est* is something immensely greater than 'It has been thought.' "

But the historical debt is more generally recognized than the contemporary one—and here he writes from his own experience with the Nazis. (His books were burned, his life was threatened as early as 1933.) Having lived through that tidal wave of terror Prof. Foerster writes that the New Testament, taken by itself, was simply not sufficient to overcome the demonism in modern culture. "For, is it not true that before that demonism all too many Christians have beaten an impotent retreat, that they never used their authority to intervene in this lunatic affair?" It was Gladstone who asserted that nothing morally wrong would ultimately prove

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politically right: and, from Moses to Jeremiah, this was God's millennial catechism to the Jews. Prof. Foerster maintains that the moral realism of the Old Testament—the only history extant that displays God up to His neck, so to speak, in History (not cool, on Olympus, above it)—is the absolute corrective for modern politics.

Honesty compels me to add, much as I am in basic sympathy with his point of view, that he tends to exaggerate the natural qualities and virtues of the Jews. Is this not, after all, "Izan" doctrine—Nazi spelled backwards? In discussing modern Zionism, Prof. Foerster himself points out the danger the Jewish people run of inverted racism if they substitute an ethnological Judaism for a religious belief. Nevertheless, he seems occasionally to fall into the trap himself, as when he says that "The Jews *earned* [italics mine] the privilege of having God's incarnation made visible amongst them; they had earned it a thousand times over." This is, no doubt, the language of a lover, a lover of Israel; and it is acceptable as rapture—but not as theology. Neither Jew nor Greek, it must be said, merited such an event as the Incarnation.

Again, he speaks of "Jewish genius" as an instrument of prophecy in the hands of God. He might better have noted, as Robert McAfee Brown points out in his excellent introduction to Prof. Foerster's book, that the love of God for Israel "cannot be explained on the basis of any 'worth' on the part of Israel, and no cheap talk about Israel's 'inherent genius for religion' will change the verdict. . . . Without reason, against all provocation, God loved her."

And yet, in the light of the twentieth-century apocalypse, Professor Foerster is entitled to emphasize the merits of the Jewish people. Medicine exaggerates nature, but only to equalize disease; and the eminent Lutheran has dedicated his book to the German people.

It does not come as a surprise, then, that Prof. Foerster appears to share Reinhold Niebuhr's view that Christians are simply not good enough to presume to extend membership invitations to the Jews. Moreover, he argues, the Church needs the *continued* existence of Judaism. Here he is at one with Paul Tillich who has observed that the Jews continue throughout history their prophetic role of hewing down man-made idols. "Thou shalt have no *other* gods before me," is the one law that the great Jewish minds have not forgotten—even in the extreme case when they have forgotten their *own* God. Idol-chopping is, of course, preservative of Christianity too. Therefore Prof. Foerster hopes that Israel "may continue to fulfill its world-historical task, in new forms perhaps but with all its ancient fidelity."

IT IS USEFUL to contrast a Catholic theologian with Foerster, Niebuhr, and Tillich on this highly important and delicate question. More blunt in approach, but more ultimately expectant of intimacy, Father Balthasar writes that, "Argument and agreement are worth nothing unless they get down to the difficulties, and can only be carried on in virile terms." Father Balthasar agrees that the Jews have often mysteriously served as the temporal counterpart of the Church, fighting for social justice and for God's kingdom on *earth*, while the Church has held aloft the standard of eternal truths and the kingdom to come. (And how right it was, he points out, that God took *flesh* in Israel, out of all the nations of the earth.)

But eternal truth and temporal justice are hardly mutually exclusive tasks allocated by God to the various peoples and faiths of the world according to their innate predispositions. The temporal task was always charged to the Church in addition to evangelization. But it *did* happen, historically, that the quest for eternity received more emphasis than the thirst for temporal justice. This, perhaps, is still another aspect of the frustration and impoverishment experienced by the infant Church when the Jews elected to go their own way. It proved all too easy for the Graeco-Roman mentality to consider this world as a mere individualistic probation until the time of restoration of all things. The Jewish mentality would not so quickly have turned aside from questions of social regeneration. But the mentality of Israel is an organic part of the mentality of the Church. How could it be otherwise? Christ was not an Aristotelian.

I would like to add a note of historical substantiation to Father Balthasar's thesis. The remarkable attention now being paid to social justice by the Church began at the time of Leo XIII. It was occasioned, without question, by the danger of Communism and the ideas of Karl Marx. The atheist Marx at least shared with his kinsmen, the Prophets, their fury at the extortion of the poor by the rich. Thus have the Jews continued to play their role—in some sense, even *within* the Church.

Coming full circle, I would like to close with a recent statement by Augustin Cardinal Bea, president of the Vatican Secretariat for the Union of Christians. Cardinal Bea has announced that, among its other tasks, the coming Second Vatican Council would discuss measures to remove that cruel and stupid stigma, "Slayers of God," applied to the Jews. Moreover, all recent official Church pronouncements regarding the Jews have exhibited the spirit displayed by Pope John when he received a Jewish delegation in late 1960. Alluding both to the Old Testament classic of reconciliation, as well as to his own baptismal name, the old pontiff threw open his arms and exclaimed, "I am Joseph, your brother."

Borrowing the terms of the great Martin Buber, we may ponder with delight whether, after a thousand years of an "I–It" relationship between Church and Synagogue, we are not finally entering into the more blessed era of "I–Thou." How strange that Adolf Hitler should have precipitated the engagement. God is, indeed, "up to His neck" in history.

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A Word to Catholics

SPIRITUALLY we are Semites, Pope Pius XI once said. This is, I suppose, the most quoted single sentence on Catholic-Jewish relations one could find. And with reason, too, for it expresses a profound truth.

To be a Catholic or a Jew makes it impossible for one to be purely a child of our time. There are new things, but the old is always with us. We stand, not alone, but as part of a continuum stretching through time. Like it or not, both Jews and Catholics are people of history.

Our common roots stretch back to the Old Testament. Christ was a Jew, as were the prophets and the apostles, and Mary was the flower of Israel. Abraham was our father, and Catholic priests are priests forever according to the order of Melchisedech.

Some years ago Father Thurston Davis of *America* wrote something like this in the pages of his journal, more eloquently than I have done it here. Disagree with *America's* editorial message to the Jews, as I do; but anyone who imagines that *America* is anti-Semitic should dig back and read that article.

This is not to say, by any means, that I think *America's* recent editorial—or even Father Davis' earlier article—was satisfactory; I did not. The trouble is that Jewish-Catholic relations involve both lofty mystery and crashing specifics, both religious concepts and practical day-to-day politics, and it is often hard to separate them.

The problem is illustrated by the non-religious Jew. He will not like, indeed will probably actively resent, any suggestion by people like me that we are linked in a mysterious way because I say Abraham is our common spiritual father. I may think of Abraham this way; he does not. The Christian may look at a Jew and see, with real reverence, one of the people God chose as His own. If the Jew turns out to be a non-believer, it is a terrible shock to the Christian. As a result, the Christian tends to divide the Jewish community along precisely these lines; the more "religious" the Jew is, the easier it is for the Catholic to feel at home with him.

Many Jews resent this fact, and I can see why; I can understand that if I were a Jew I would hate the idea of outsiders classifying me as a "good guy" or a "bad guy." But I can also understand the Christian tendency to do this, because the Jews are special; they are not just the same as other people, and it therefore seems more disturbing to encounter a non-believing Jew than to come upon a run-of-the-mill secular humanist.

It is a fact, certainly, that the religiously committed, Christian or Jewish, have more fundamental things in common with each other than they share with uncommitted or unbelieving members of their own cultural or ethnic group. But one of the mistakes we Catholics make, I think, is to imagine that this means more than it does—or at least that it necessarily has the consequences in the political and social order that we think it should have. In this case, for example, Catholics look at the Jews and see the people elected by God, the people who for many centuries kept alive the idea of the one true God. Why, then, we ask, should Jews oppose prayer in the public schools?

This attitude toward Jews, it seems to me, involves a basic and serious misconception. I don't claim to be an expert on Jewish thought, but the Catholic expectations I have described seem to me to involve a misreading of Jewish theology, which differs in very fundamental respects from Christian theology. Secondly, it seems to me this attitude oversimplifies the problem of prayer in the schools. I may favor a "neutral" prayer in the public schools, but surely no one would suggest that another perfectly orthodox Catholic may not feel it is a very bad idea—indeed, I suspect there is more enthusiasm for the practice among the people at large than there is among theologians.

Someone is always trying to suggest that the Catholic bishops don't *really* speak for the rest of us, and this is very like what Catholics often do in the case of the Jews. There are something like six million Jews in this country, and I suppose there are undoubtedly some who did not hail the recent Supreme Court decision; I am willing to bet, however, that they are in a tiny minority. Among the Jews I come in contact with, at least, this is true: the religious Jew hailed the Supreme Court decision not in spite of his theology but because of it; the non-religious Jew hailed it because of his historical experience, that is to say, his experience with Christians.

The point is that as far as the rest of us are concerned the Jew has to be perfectly free to argue for this or that constitutional or political position to his heart's content, whether we agree or not. For the sake of discussion, say that every Jew in the country wants prayer eliminated from the public school. It is their right to argue for their convictions, and I can see no justification for suggesting that the Jews will thereby "paint themselves into a corner of social and cultural alienation," as *America* thought might be the case.

Jews react strongly on these issues, there is no doubt of that. In the last analysis I fear this is primarily because of their historical experience, which is something Christians are more ready—and more able—to forget than Jews are. Perhaps the day will come when Jews will be so secure, so certain that their rights are safe, that they will cease to be anxious on this score. I hope so. But I fear that controversies like the present one do little to speed that day.

JAMES O'GARA

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THE STAGE

Prospects and an Epitaph

NO LESS than other men, the drama critic lives on hope. From week to week and season to season he feeds off the possibilities of things not yet seen and makes whatever peace he can with actuality. In September the promises are in the air, and the critic, for whom this time of year is the period of his most solid connection with the rest of humanity, follows the seductive balloons and the sky-writing over Broadway with senses nearly as agitated and heart nearly as open as the matron from Scarsdale or the buyer from Baltimore.

The sense of community will of course fade quickly. While waiting for seasons or curtains to go up the audience is fraternal, united, its common nature most pronounced and its pool of shared expectations most serene. But when that phase of primitive response to the pure, undifferentiated lure of theater is completed, then taste, sensibility and intelligence take over and bring division and the end of democracy. Then the matron and the buyer live more or less comfortably in the present; the critic and the lover of dramatic art for whom "hits" and "smashes" appease nothing are reduced to naked hope.

There is talk, as there always is, that this season will be more exciting than last, perhaps the best in years. I prepare myself, gazing at the balloons, feeling my blood stir but also experiencing a counter-tide of anticipatory disillusionment. There will be no miracle this year: it is better to believe that. Some time ago Eric Bentley wrote that the Broadway stage fulfilled the first condition for a renaissance: it was dead. And there have been no sounds since then except those that advancing rigor mortis makes. Off-Broadway? The desolation there is not so complete, crevices remaining out of which something living may poke its head. But all things remain to be seen.

In truth I am less than ordinarily willing this year to float for a while on possibility, because of an event outside the direct course of the American Theater but splendidly exemplifying its present condition. For years after its founding, the magazine *Theatre Arts* did a great deal to live up to its name, encouraging newness and attempting to maintain standards above those of showmen and entrepreneurs. Then it lapsed into the condition of *Modern Screen*, chronicling the lives of the stars, serving as a house organ for the industry, neither criticizing nor suggesting nor throwing light of any kind.

A year ago a group of dedicated and principled people took over the direction of the magazine and began to fashion it once again into a source of intelligent comment and original ideas on drama and the theater, the only such organ, apart from one or two valuable but microscopic college quarterlies, we possessed. The danger to the establishment was clear. As more and more of those who regard drama as an art began to read *Theatre Arts*, while disgruntlement rose among the adulators of the theater *qua* theater—those to whom criticism is treason and experiment is neurosis—the beast struck back.

In an action reminiscent of extreme totalitarian tactics, the magazine was suddenly re-possessed by certain of its proprietors from the days of its desuetude, the entire staff was fired and it was made known that beginning with the next issue the hacks and the flacks would be back and one could look forward once more to "A Day with Henry Fonda" or "The Three Worlds of Garson Kanin." And there would be no more talk of Ionesco or disturbing chatter about the moribundity of naturalism.

I mourn *Theatre Arts*, murdered by greed, complacency, stupidity and fear. Murdered, it needs to be said, by drama-haters. That several of my own essays appeared in it during its short life of renewal and courage makes me, naturally, mourn it all the more. But what I chiefly lament is the state of the stage in America, whose dominant sections want neither the freshness and vigor *Theatre Arts* was offering nor, above all, the public revelation of its own maladies and delinquencies. The area of hope approaches the size of a ticket-stub.

RICHARD GILMAN

THE SCREEN

Kiddies' Delight

DURING THE summer a number of films turned up which are of particular interest to young people. Since many of them are still very much in evidence, here is a hasty round-up of the better ones, some of which may even attract old fry.

The Wonderful World of the Brothers Grimm is the first movie to tell a story in the wide-screen, three-projector Cinerama process. Although its biographical material on the Grimm boys isn't very dramatic, and the script neglects Jacob (Karl Boehm), who wrote highly esteemed books on grammar and mythology, in favor of Wilhelm (Laurence Harvey), who gets major credit for collecting the fairy tales, the film manages to come to life in displaying three of the fanciful yarns: "The Dancing Princess," with Yvette Mimieux and Russ Tamblyn; "The Cobbler and the Elves," with Harvey again as the shoe-mender and George Pal's Puppetoons as his helpers; "The Singing Bone," with Terry-Thomas as a cowardly knight and Buddy Hackett as his dragon-slaying servant. The Cinerama process hasn't advanced much since its travelogue days, but very little kids will

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get a bang out of the fairy tale stuff; and their elders might enjoy the film's lovely Bavarian castles and scenery.

The Phantom of the Opera has been made twice before, and while this English version seems somewhat more genteel than the earlier versions and Herbert Lom less scary than either Lon Chaney or Claude Rains in the Phantom role, the picture has enough suspense and excitement at least to hold thriller fans. Because of the Phantom's handsome production and good cast, parents who accompany their children will by no means be bored.

Poe's Tales of Terror tells three Poe stories, two of which catch well the macabre atmosphere of Poe-land, while the third falls flat on its face. Vincent Price plays in all three: as the mesmerized dying man in "The Facts in the Case of M. Valdemar" who lives beyond his death and winds up one day looking like nothing so much as an oozing blob of hot peanut butter; as the husband-father in "Morella" who keeps his wife's body long after her death—much to the shock of his visiting daughter; and as Fortunato, the victim of vengeful Montresor in "The Black Cat." This last is the least successful of the three because it attempts to combine "The Black Cat" with "The Cask of Amontillado" and winds up as not very much of either. Furthermore, Peter Lorre hams up the villain role so shamefully that it becomes more laughable than gruesome—which is not what Poe had in mind.

Damon and Pythias tells the legend of the famous friends in a 400 B.C. setting of Sicily and Greece. As minor spectacle pictures go, this is certainly one of the better ones. It has fewer dancing girls and more plausible rough-and-tumble. Guy Williams and Don Burnett are a likable pair as the friends who would lay down their lives for each other; and the background and fights with Dionysius's guards are staged on a lively scale without becoming too elaborate. The script was written by Bridget Boland, who can be literate in a spectacle without being silly.

Big Red is an extremely naive but utterly charming screen version of James Kjelgaard's stories about an Irish setter. Much to the disappointment of his owner (Walter Pidgeon) Big Red doesn't turn out to be a champion show dog as expected, but proves a champion in his own way. A beguiling French Canadian youngster, Gilles Payant, portrays the boy hired to train Red; and the Canadian settings shown by producer Walt Disney are lovely. Dog-lovers will be delighted with the whole thing.

Five Weeks in a Balloon might interest admirers of animals, but the story which stems from the first novel by Jules Verne is so foolish and done so haphazardly that I can't imagine either young or old will be taken in. If producer-director Irwin Allen had "Around the World in Eighty Days" in mind when he made this balloon race across Africa, his film is nonetheless only a pale imitation. Although he gathered a promising cast (Red Buttons, Cedric Hardwicke, Fabian, Barbara Eden, Peter Lorre, Richard Hayen, Billy Gilbert, Herbert Marshall, *et al.*), he must have left them to their own devices. Some of Verne's inventions are amusing as always, but the film styles add up to neither real fun nor real gore. Very, very young fry may find this "Five Weeks" a lark.

PHILIP T. HARTUNG

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RICHARD ELMAN

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A Hopeless Struggle Against Homo Sapiens

The Inheritors. By William Golding. Harcourt, Brace & World. $4.50.

by William James Smith

MR. GOLDING is a writer of *tours de force,* the most famous of which is the extravagantly admired *Lord of the Flies.* That novel deals with the plight of a group of boys castaway upon a desert island and their reversion to a primitive and cruel morality under the stress of circumstance. *Pincher Martin* tackles an even more difficult situation—a single survivor of a wartime naval incident struggling to maintain his life and sanity under the most elemental circumstances. *The Inheritors* goes even further afield. The castaways this time are the last surviving Neanderthal men and the story is of their hopeless and uncomprehending struggle against the rising tide of Homo sapiens.

The Lord of the Flies is popular and admired for obvious reasons. The dramatic situation is most easily accessible and exciting, the variety of characterization adds relief, the denouement brings a touch more. Mr. Golding, however, says that *The Inheritors* is a better book and I for one am inclined to agree with him. The boys in *The Lord of the Flies* never quite ring true to me despite a surface verisimilitude and the anthropological implications seem peculiarly bookish and unreal. I would never quarrel for a moment with Mr. Golding's thesis that evil lies very close to the skin and can come out in a wild rash given the right circumstances, even in a public-school boy. I fail to go along, however, with the idea that all strong or forceful action is evil, or with the idea that evil and sexuality have some intrinsic tie, or with the idea that evil's triumphs are in the nature of things. Evil is as debilitating an occupation as good and very little of life's efforts go into one or the other. I expect, in prosaic terms, that boys on a desert island would be in a pretty sorry state (much more wretched than Mr. Golding's boys) but that they wouldn't have much time for acting out allegories of good and evil.

The anthropological hand lies heavy on *The Inheritors,* too. Mr. Golding has attempted the very difficult feat in this book of using a vocabulary and imagery consonant with the primitive mentality of his people. This is obviously impossible in any strict terms but he succeeds to a degree that is astonishing at times in suggesting the way that minds scarcely capable of words might have operated. In the process, however, he succeeded so well in confusing me that I would never have ventured the remark on Neanderthal man versus Homo sapiens if the book jacket did not assure me that this was indeed what it was all about. Oh, I just *might* have figured it out, but I'm not sure that I wouldn't have found this confusion just one too many and thrown the book down half-way through.

I don't in any event, object to the moral allegory in *The Inheritors* because if it is there I can't make it out. The book jacket again suggests to me a little ominously that it is there. I find it difficult to believe that Mr. Golding is in any position to say with factual certitude that the Neanderthalers were "essentially gentle innocents," and yet if he does not mean this literally he cannot have constructed any meaningful allegory of their encounter with a mankind that was "cruel, guilt-ridden and already somewhat corrupt." This doesn't mean that he is denied his story of the Good Guys versus the Bad Guys. If anything, I think I am a little more annoyed with those stories in which the Bad Guys always win than I am with the garden variety in which the Good Guys do. It's just horse opera in reverse, and with the nice sheen of profundity.

All in all, though, maybe I'm quarreling more with Mr. Golding's book jackets, and Mr. Golding's commentators, and Mr. Golding's ardent admirers, than I am with him. If I weren't gadded with the notion that I should be seeing something in *The Inheritors* that I doubt is meaningfully there or that should be there, the book would be an exciting and brilliant story and a very touching one. Fa and Lok and Ha and Liku emerge as heartbreakingly real in their hopeless struggle and their brave attempts to at least understand the new world that has come to annihilate them. And even the peculiar hairless people who wear animal skins become individuals through the eyes of Fa and Lok and their last few pitiful companions. I still don't think, though, that goodness is always gentle and stupid.

Incidentally, Mr. Golding's anthropological detail on the customs and ceremonies of primitive people has a ring of authenticity about it. The book is fascinating for this if for no other reason. I only wish it could have been more explicit.

The Great Task of Saving What Is Human

The Philosophy of Gabriel Marcel. By Kenneth T. Gallagher. Fordham University Press. $5.00.

by Walter Arnold, Jr.

THROUGH a series of striking plays, no less than by means of utterly unconventional books, Gabriel Marcel has become one of the most influential forces in contemporary French philosophy. His recent appearance as William James Lecturer at Harvard indicates a growing interest in his thought among American students. As his works are scrupulously unsystematic, yet rich in leading ideas which suggest a unity if they do not betray it, the student is grateful for a general *vade mecum* to Marcel's thought. *The Philosophy of Gabriel Marcel* by Professor Gallagher of Fordham is the first such general account in English. That it is so clear and readable, so satisfactory in what it attempts is a happy thing to report.

In seeking to present first the method by which Marcel works and

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then the content of his philosophy, Prof. Gallagher has wisely chosen to focus on just a few key notions and metaphors. At the outset, for example, he calls attention to the *chemin sineux*, the "winding way" which is a recurring theme in Marcel's works. This is the way which the philosopher, no less than everyman, must travel in his search for truth and true selfhood, and it is the image which stands for method in Marcel's philosophy. It is not exactly Spinoza's *demonstrandum more geometrico*, but Prof. Gallagher demonstrates why such a rigorous idea of philosophical method is totally alien to his task as Marcel sees it. The philosopher in Marcel's view is a hunter and not a trapper. Recent conceptions of philosophy as a strict science or exact analytic discipline must appear to him as so many ways to trap truth. Indeed, here he appears closer to American pragmatist philosophers like James than to rationalists like Maritain or Russell. For, as is clear from Prof. Gallagher's account, Marcel is not so much concerned to help us get hold of Truth as, by breaking that instinct for possession, to give us access to Being.

Throughout *The Philosophy of Gabriel Marcel* the reader has the pleasant illusion of re-discovering Marcel's approach to the ideas which compose his thought. For example, he makes a special use of "fidelity, hope and love," which must at first puzzle philosophers and laymen, as well as readers of St. Paul. In Prof. Gallagher's treatment these three words emerge from the category of the over-familiar to reveal the activities which give the desired access to being itself. Thus Marcel speaks of a "metaphysics of hope." Moreover, he cannot conceive of a metaphysics which in giving us access to being as such would not at the same time give us to ourselves and to our neighbors in their very subjectivity.

His is also a metaphysics of love, as a Christian philosophy must be. As he says, "The philosopher must find his eternal truths *hic et nunc* in the human situation—but his specific task as a philosopher is to save what is human in that situation." It is here that Marcel's plays shed light upon his philosophy, since they body forth the "drama of communion" by which fidelity, hope and love are revealed and initiate philosophical discovery. Yet Prof. Gallagher's discussion of Marcel's most celebrated plays is the least satisfactory part of his book just because it must slight their specific character as drama. Nevertheless, he does succeed in moving from the plays to Marcel's idea of a "concrete philosophy" which is at once thoroughly individual and universally appealing.

As a general introduction it is fitting that Prof. Gallagher's is a friendly approach and one deeply sympathetic to Marcel's thought. Still Prof. Gallagher's style loses none of its own flavor and pleasing individuality. He quotes generously from Marcel's writings, yet never awkwardly, nor where his own words would be preferable. There is a final chapter in which he criticizes what he feels are genuine faults and serious omissions in Marcel's thought. In particular he considers at length the charge that Marcel slights the world of science and denigrates technological civilization. He has perhaps not been as trenchant in his criticism here as the dialectical reader could wish. But Marcel himself must be more widely read before serious criticism can go much further. At least Prof. Gallagher has been candid about the real paradoxes in Marcel's thought. But he has done more. In the "quest for authentic personal existence" which haunts our time, he has introduced a thinker who may well become one of the most powerful forces in contemporary American philosophy.

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Winds of Change

The Negro Revolt. By Louis E. Lomax. Harper & Row. $4.50.

by Nat Hentoff

DESPITE THE increased press and television attention to the irreversible surge of Negro militancy we have been experiencing since the Montgomery bus boycott in 1955, it is astonishing how many whites still know so little about the organic change in Negro attitudes and strategy. No single book so far has defined and clarified these swift winds of change as capably as this crisp survey by Louis Lomax.

The Negro revolt, irrepressibly oriented toward direct nonviolent action, from demonstrations to "selective buying" campaigns, is also aimed at the older, slower sections of Negro leadership. Lomax has placed both aspects of that revolt in the context of a brief history of the Negro in this country and the evolution of such organizational weapons as the NAACP, the Urban League, Martin Luther King's Southern Christian Leadership Conference, CORE, the growingly influential Southern-based Student Non-Violent Coordinating Committee (SNICK), and—swelling on the sidelines—the Black Muslims.

Lomax's shrewdly observed, unsentimentalized profiles of these groups and their leaders provide a lucid introduction to what he terms "the crisis of Negro leadership." He notes, for example, Martin Luther King's deficiencies as an administrator and an intellectual while also crediting King's unique capacity to

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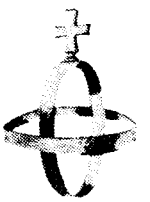
function as a charismatic symbol of nonviolent action for masses of Negroes and whites. In a chapter on the NAACP, Lomax does not underestimate that organization's invaluable achievements in court, but he also details the objections of many younger Negroes to the NAACP's weaknesses in internal democracy and to the initial reluctance of its leadership fully to accept the efficacy of mass, direct-action techniques.

In his account of the acceleration of impatience in the past decade, Lomax does more than simply list the stages of unrest. He points out, for example, that in the South—and he could certainly have included the North—there has been a pervasive "breakdown of faith in the integrity of the white power structure" after so many promises and so many poorly enforced legal victories against segregation. Therefore, "there is a concomitant loss of respect for law as an effective means of social change. This, I admit, is the main reason why the Negro revolt has come now as it has."

Another educative value of *The Negro Revolt* is its treatment of the dissensions within the Negro community as a whole and the difficult terminal stages through which some elements of the Negro power structure—in the press, in politics, in education—are passing. In what must have been a hard section to write, Lomax examines the painful situation of such Southern Negro educators as Dr. Felton Clark, president of the state-supported Southern University in Louisiana. Clark has been severely criticized by Negro militants for yielding to orders to expel student leaders of anti-segregation demonstrations. But what would have happened, Lomax asks, if Clark and similarly besieged Negro college presidents in the South had defied the sources of their schools' income? "What about the five thousand Negroes at Southern? Where would they go if the university was closed? . . .Who will subsidize the families of those Negro students as they send their children to private schools at higher costs?"

Lomax concludes that Clark "and other college presidents like him are conducting a holding operation and they have a sense of mission about it." He praises them reluctantly, and adds: "Perhaps the time has come for the Negro revolutionaries to pause and be gracious toward the Negro educators, men who served their time and served it well."

I have only two major reservations about the book. There are scattered "blind" items, one of which claims that the "true" story of Martin Luther King's defeat in Albany last December (a rout which has been more than redeemed by his current persistent presence there) has never been told. If Lomax can't reveal more than that, why titillate us at all in the manner of Dorothy Kilgallen? A similar ploy is Lomax's charge: "I know of one Negro editor who has a fat folder full of evidence—pictures, affidavits, etc.—showing just how Negroes are swindled by some of his best advertisers. These articles will never be run. The businessmen know about the folder, however, and their ads will forever remain in the paper." Lomax's refusal to name that



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editor, if he indeed has proof, is questionable both from his position as a journalist and as a battler for probity in inter-racial and intra-racial relationships.

There is also Lomax's oddly ingenuous view of the Kennedy Administration. He does take cognizance of some of Kennedy's hesitancies and evasions in the civil rights area; but on the basis of Federal encouragement of the current voter registration drive by the major Negro organizations, Lomax finds it possible to indulge in this extraordinary attempt at mythology: "Kennedy is the first President in history whom one can call a true liberal." Mr. Lomax is either a seer or in need of a semanticist.

In his chapter on the Urban League, Lomax sets the framework for what could be his next book, or at any rate, a serious study someone should make. He quotes the League's excellent new executive secretary, Whitney Young: "For him [the Negro] to catch up will require a few years of deliberate inclusion and special programming within the integrated framework to offset the scars which were inevitable under the kind of environment which America subjected him to. There is no way for the back wheels of a car to catch up with the front wheels even though they are going at the same rate of speed unless something special happens."

The car itself, however, is still in second gear. But not for long; and if Lomax's analysis of the changing route America's Negroes are taking is read widely enough, fewer whites will be traumatized by the radically altered scenery we'll all see when the integration movement shifts into high.

Revealing Letters

The Family Letters of Samuel Butler: 1841-1886. Edited by Arnold Silver. Stanford. $6.50.
Letters from AE. Edited by Alan Denson. Abelard-Schuman. $7.50.

by Brian F. Wilkie

LIKE MOST editions of the letters of famous men, these two collections prompt speculation about the relationship of a man's personality to his deeds and fame. Butler's letters to his family reveal only one side of him, but that side is practical, businesslike, eager for worldly success. Yet many of his pet ideas are now generally regarded as those of a crotchety eccentric. On the other hand, AE (George William Russell) was a dreamy mystic, a theosophist, a life-long believer in Irish spooks and Eastern transcendentalism. And yet, with only occasional awareness of the apparent paradox, he spent his most active years as a principal in the arenas of Anglo-Irish politics, and devoted most of his life to the very utilitarian cause of agricultural reform. Butler and AE simultaneously reinforce and undermine the classic contrast between the Beefeater and the Celt.

Professor Silver has given focus to his selection by emphasizing the letters between Samuel Butler and his father, Canon Thomas Butler, and therefore the book is obviously relevant to *The Way of All Flesh.* To many readers, including this reviewer, the author's personality as it reveals itself in that novel is extremely repellent—this apart from the justice of Butler's diatribe against parental oppression and humbug. Such a view of Butler is by no means dispelled by a reading of the family letters, but it is considerably modified. For, although Butler in creating Theobald Pontifex exaggerated and intensified Canon Butler's circumstantial wrongs against his son, he preserved without essential alteration the inhuman tone of the father's letters.

Thomas Butler, though he sometimes yielded in outward ways and liked to affect a kind of hard-headed concern for his son's welfare, consistently ignored Samuel's great gifts and refused to the end to grant him the elementary human gift of respect for his personal integrity. Canon Butler never read his son's books and refused to acknowledge their importance either in themselves or as expressions of Samuel's attempt to find his place in the world.

Between the lines of these letters, filled as they often are with details of investment and finance, a drama is spelled out which has poignancy

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even apart from the novel which the relationship was to inspire. For, as Professor Silver indicates in a good introduction, Samuel Butler never acquired complete emotional freedom. His obsequious and priggish schoolboy letters culminate in a memorable declaration of financial and intellectual independence. Yet even after this crisis and the consequent trip to New Zealand which brought Samuel maturity and some money, he continued to make implicit appeals for family recognition —appeals which were either unrecognized or deliberately unheeded. Canon Butler, for all his air of long-suffering reasonableness, emerges from all this as a subtle or else stupid villain.

In contrast, the delightful, often profound letters of AE reveal a public drama, or rather a series of public dramas: the Dublin tramway strike, the negotiations with Britain over Home Rule, the fighting against the English and among Irishmen themselves in the stormy decade after 1912, and, perhaps not least, the Irish literary renaissance which Russell as well as others saw as directly connected with the political and social upheaval. Mr. Denson has supplemented his selection of letters with valuable and voluminous documentation of events and people in AE's life. Unfortunately, this material is sometimes burdened with trivia, but in general Mr. Denson's painstaking research makes the volume a significant and useful bibliography and source-book.

AE's personality has been described as a divided one, but this impression of him does not occur to a reader of these letters until he lays the volume down; only then does one wonder how Russell's mind made a seamless whole of ideas and enthusiasms which most people would assume to be inconsistent. The letters themselves reveal an *honnête homme* of high intelligence and deep compassion—deeply committed without ever losing balance, a visionary who was in touch with the homely verities, a wit and phrase-maker without pose, a genius with a sense of humor. But summary is impossible: AE's letters must themselves speak for their many-faceted author.

REVIEWERS

William James Smith, a free-lance writer and critic, is a frequent contributor to The Commonweal.

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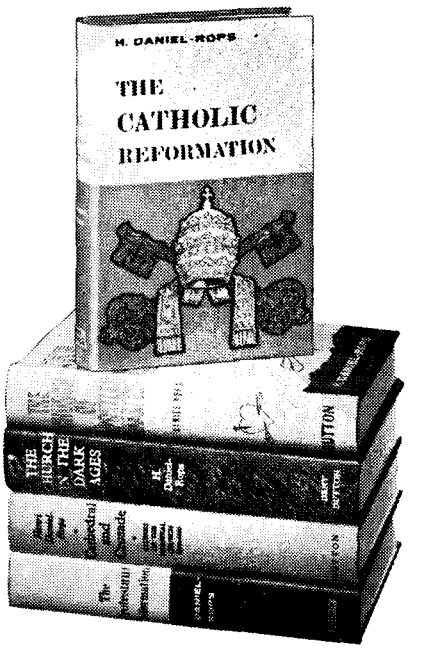

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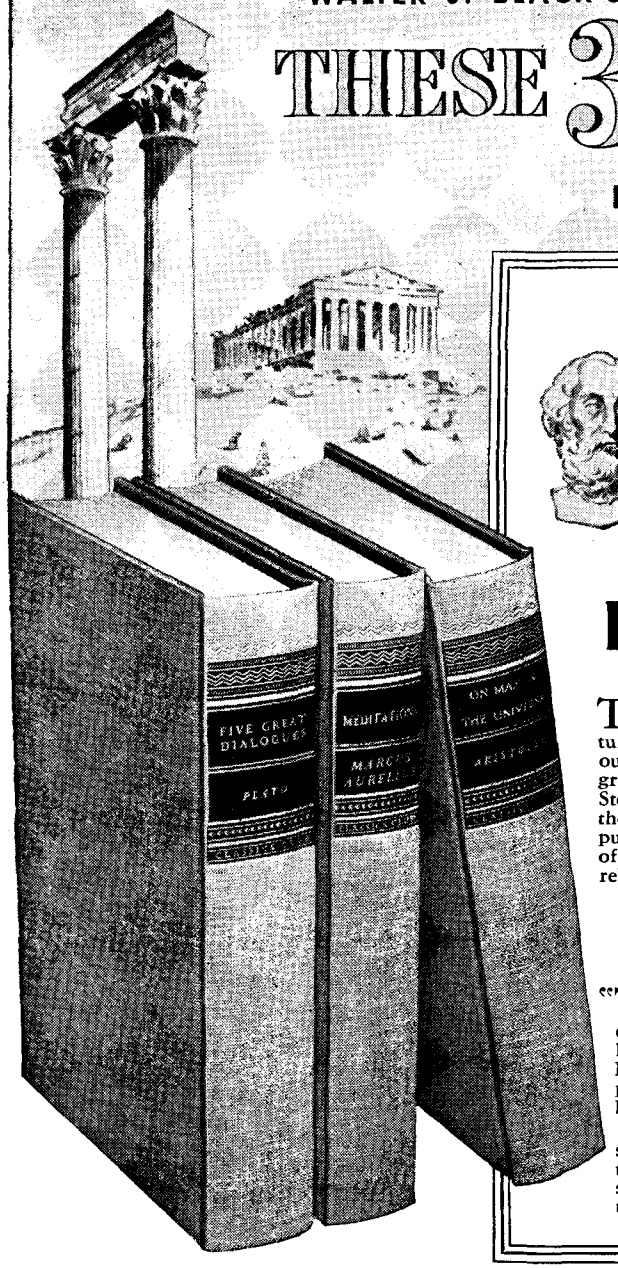

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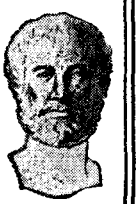

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